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THE SCHOOL OF THE PROPHETS.

By JOHN CHAPMAN.

WE are not about to speak of this school as a building of brick and mortar, but as an institution esteemed of great merit among the ancient Jews, especially the Essenes, who believed in the spiritual and cultivated the inner graces of man's nature. They despised all outer forms of religion, and sought to develop the gifts of healing and prophesying, and (what was then called) the working of miracles or physical mediumship.

Those who were found to be in any way gifted with what we now call mediumship were sent to these schools and trained in a certain routine of divining things spiritual, so that they became prophets and seers, and what they called "discerners of spirits," and many were endowed with these gifts both in Jewish and Christian times.

John the Hermit, of Egypt, affords a striking example of the way such people were developed under the guidance of what was called an Anchorite. John, we are told, was inured to obedience by being made to water a dry stick for a whole year, as if it were a living plant, and as Mr. Butler, who writes the life of the saint, says, "he was made to perform several other things as seemingly ridiculous."

The object of this kind of training was to develop the inner faculties of the soul and the power to discern the things of the spirit. By this dry stick his attention was concentrated on one object. Had the stick budded and blossomed his thoughts would have wandered off with its growth. Mesmerists will understand the meaning and value of concentration.

John the Hermit, from his training in this school, became a prophet, healer, seer, clairvoyant, and psychometrist. He was ascetic in his habits, and retired to the top of a rock of very difficult ascent near Lycopolis, in Thebes, Egypt. He lived in a cell, leaving only a little window through which he received all necessities. During five days in the week he conversed with no one.

He never ate until after sunset, and then very sparingly. He lived in this manner, it is said, from the 42nd to the 90th year of his age.

For the reception of such as came to him from remote parts he had a hospital built near his cell or grotto, where some of his disciples took care of his patients.

Such was the fame of his predictions and the lustre of the miracles he wrought that he won the admiration of the whole world. It is recorded that he prophesied of things that came true, and restored sight to a senator's wife by some of the oil he had blessed (or magnetised). His custom never to admit any woman to speak to him gave occasion to a remarkable incident, related by St. Austin in his treatise of "Care for the Dead." A certain general officer in the emperor's service visited the saint and conjured him to permit his wife to speak to him, saying she had come through many dangers and difficulties to enjoy that happiness.

He answered: "During my strict enclosure for the last forty years in this cave I have imposed on myself an inviolable rule not to see or converse with women, so I desire to be excused the granting her request." The officer returned home very melancholy. His wife, still unsatisfied, prevailed upon her husband to go back and tell the hermit that she would die of grief if he refused her request. The saint said—

"Go tell thy wife that she shall see me to-night without coming hither, or stirring out of her house." This answer the general carried to her, and both were very anxious to know in what manner he would perform his promise.

When she was asleep in the night the man of God appeared to her in a dream, and said: "Your great faith, woman, obliged me to visit you. I admonish you to curb the like desire to see me. I am but God's servant on earth. I am a sinful and weak man. It is, therefore, only in virtue of your faith that I have had recourse to the Lord who grants you, through me, the cure of the corporeal diseases with which you are afflicted." He added several instructions for her, and disappeared.

The woman, on awakening, described to her husband the person she had seen in her dream in such a manner as to leave no room to doubt it was indeed John the Hermit. Whereupon the husband returned the next day to give him thanks. But St. John prevented him, saying, "I have fulfilled your desire; I have seen your wife, and satisfied her in all things. Go in peace."

Here is an instance of thought-reading, clairvoyance, or psychometry. A person named Palladius entered the porch and saw the recluse sitting before the window giving advice to those who applied to him. Having saluted Palladius, by an interpreter John asked of what country he was, and what was his business, and if he was not of the company or monastery of Evaius? Palladius owned that he was.

In the meantime arrived Alypius, governor of the province, in great haste. The saint thereupon broke off his discourse with Palladius, who withdrew to make room for the governor. Their conversation was very long, and Palladius, being weary, murmured within himself against the venerable man as guilty of exception of persons and partiality. He was just going away when the saint, knowing his secret thoughts, sent Theodorus, his interpreter, to him, saying, "Go bid that brother not to be impatient. I am just going to dismiss the governor, and then will speak to him."

Palladius, astonished that his thoughts should be known to him, waited with patience.

As soon as Alypius was gone, St. John called Palladius, and said, "Why were you angry, imputing to me in your mind that of which I was in no way guilty? To you I can speak at any time, but this governor being come to receive some wholesome advice during the short time his affairs will allow him time to breathe in, how could I give you the preference?"

The same year St. Petronius, with six other monks, made a long journey to visit St. John, who asked if any amongst them was in holy orders. They said "No." One, however, the youngest in the company, was a deacon, though this was unknown to the rest. But the good man, by divine instinct, it is said, knew that the deacon had concealed his orders out of false humility, not to seem superior to the others, but their inferior, as he was in age. Therefore, pointing to him, the hermit said, "This man is a deacon." The other denied it, under the false persuasion that to lie with a view to one's own humiliation was no sin.

The good man took him by the hand, and, kissing it, said, "My son, take care never to deny the grace you have received from God, lest humility betray you to a lie. We must never lie under any pretence of good whatever, because no untruth can be from God."

The rebuke was received with due respect.

The same author gives many other accounts of this extraordinary man's wonderful powers, equal to any that have been recorded in Modern Spiritualism.

This all goes to show that in the early centuries these occult powers were developed and appreciated, and we have every reason to believe were originally derived from the Egyptian "School of the Prophets," and kept in the Church as long as possible.

But when these "gifts" were manifested outside of their institutions they were condemned as witchcraft and necromancy, and poor souls were put to death as wizards and witches.

John the Baptist, one might think, had been at some school of the prophets before he came to openly preach repentance and introduced water baptism instead of circumcision.

Jesus had been in the wilderness, as it is called, fasting and living an austere life, which looks as if he, too, had been at school developing for the great work of healing the sick, giving sight to the blind, casting out devils, and many other mighty works. He chose his twelve disciples not for their learning, but for the "gifts" which he could see they possessed. Paul, too, could work miracles, as they were called.

Mosheim records that "Amonius, an Egyptian by birth and a Christian, brought and taught this Egyptian philosophy and manner of living, which was said to be derived from Hermes. He added among the Christians a rule of life and manners, which carried an aspect of high sanctity and uncommon austerity. . . . A sublime rule was laid down for the wise—they were to rise above all terrestrial things by the towering efforts of holy contemplation of those souls whose origin was celestial and divine. They were ordered to attenuate by hunger, thirst, and other mortifications the sluggish body, which confines the activity and restrains the liberty of the immortal spirit. . . . To this austere discipline he taught the added art of so purging and refining that faculty of the mind which receives the images of things, as to render it capable of perceiving the demons [departed spirits], and of performing many marvellous things by their assistance. This art, which the disciples of Amonius called *theurges*, was not, however, communicated to all the schools of this philosopher, but only to the first rank."

Here, then, we have another account of the "School of the Prophets" being set up among the early Christians, where it is shown "that different faculties of the mind were developed so as to be able to see spirits, and perform many marvellous things by their assistance." Thus was real Spiritualism carried on in the first centuries among Christians. Spiritualism is no new thing. It can be traced to all past ages and nations.

In this last account we have a delineation of the mode of development for spiritual work required to bring about the highest spiritual manifestations, indicating the necessity of a College, or what is more properly called a "School of the Prophets." Some people say, "Educate your mediums." But book learning will not educate all the gifts that are in man—each gift will require stimulation according to its nature. These talents should be improved by use, educated by exercise, and opportunities should be afforded to young mediums to thus cultivate their powers under the wise supervision of competent and experienced tutors.

Public speaking is a very necessary gift which should be carefully cultivated, for which knowledge of the rules of grammar and elocution is a necessity. Many millions of money have been spent upon colleges to uphold theological teachings and to make them appear plausible, while the gifts of the Spirit have been neglected.

Those who have the title of "Doctor of Divinity" attached to their names may have learned the outer signs, but how many, if any, are developed in spiritual gifts and graces as Spiritualists understand them?

Speakers and mediums should have their minds stored with ancient and modern history, and all Oriental learning and the classics should be well understood.

Truth can be gathered from all sources to furnish the mind, and make it a storehouse of knowledge. Trance mediums have the thoughts of the communicating spirit fixed upon their brain, but it is the medium who has to give them forth, and will do so according to the cultivation of his mind.

St. Paul, writing to the Corinthians, says: "There are diversities of gifts, and differences of administrations, and also diversities of operations. For to one is given by the spirit the word of wisdom, to another the word of knowledge, to another faith, to another the gifts of healing, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, and to another the interpretation of tongues." Here are a great number of gifts, and there are doubtless many more, for I believe that the possibilities of man's nature are infinite. Whether one institution will suffice for their cultivation, or whether more will be required, time and experience alone will tell, but a beginning ought surely to be made.

The best plan that I have seen is that laid down in a work entitled "Art Magic," wherein on pp. 454 *et seq.*, it is stated as follows:—

"It may be difficult, perhaps impossible, to repair the errors committed by ignorance of this age, but it is for us to lay the foundation of improved conditions, by dealing with the rising generation, and, for this purpose, the wisest course we could now pursue would be to found a new 'School of the Prophets.'

"In these, young fresh susceptible organisms should be selected as neophytes to fill a future order of mediums, physicians, and teachers.

"Their food should be plain and simple, their habits pure and orderly, their lives spotless, their morals regulated

by the most exalted and dignified standards of truth, justice, piety, and goodness. They should be under the regulation of a company of holy women and scientific men. Good, pure-minded, healthful magnetisers should be received into fellowship with them, and one and all should be magnetised to determine who were operators and who subjects. The first should be set apart as physicians to the sick, and operators for mediumistic and clairvoyant development; the second as media and prophets, or teachers.

"As soon as the aforesaid powers were discovered, they should be classified and the magnetisation continued until the subjects felt impressed to discontinue them and stand alone. Periodical séances should strictly prevail.

"The air should often be purified with streams of ozone; the walls surrounded with graceful forms of art and well-selected colours. Tender susceptible media should never commence their sittings without first holding the poles of a good electro-magnetic battery in their hands, closing their exercises in the same way.

"No drugs, narcotics, or stimulants should be used under any circumstances, but all other legitimate appeals to the senses should be put into requisition, the most potential of which should be healthful exercises, bathing, the performance of exquisite music, and the sight of beautiful forms of art. Those sensitives manifesting tendencies towards clairvoyance should practise gazing steadily into the crystal or mirror. Those susceptible of psychometrical delineations should practise their power, remembering that all spiritual gifts are as much the result of culture and exercise as are the developments of muscular strength or intellectual achievement. No séances should ever be attempted without a solemn preparatory invocation to Deity, good and wise spirits, or any angelic guardian, in which the invocant places faith, and this not only for the purpose of stimulating the mind to aspiration and soliciting the presence and influence of the good and wise, but also for the purpose of stimulating the mind to aspiration and banishing evil and mischievous spirits from interfering.

"The same ceremonial of discharge or dismissal should be used on breaking up a séance; in fact, we would recommend at least as much courtesy in the treatment of angelic essences as the usages of society demand for ordinary acquaintances.

"A 'School of the Prophets' conducted on some such principles as we have thus briefly outlined would certainly do as much for this generation as the mysteries and temple services of antiquity effected for the nations in which they were practised—in a word, it would provide a class of duly-qualified magnetic physicians, prophets, mediums, clear seers, and Spiritualistic persons, whose morals, characters, and gifts being cultured and superinduced into religious and scientific methods, would fill the earth with blessing and usefulness."

LIFE IN A WELSH NUNNERY.

AUTOBIOGRAPHY OF A SPIRIT,

FORMERLY A NUN OF LLANTHONY ABBEY, NEAR ABERGAVENNY.

PREFACE.

THE following pathetic story of the earth-life of a nun was given inspirationally through my mediumship, and the inspirer is one of my own guides, known to me by the name of Charity! I was ignorant of her earth-name, Mary O'Brady, until it was given in the course of this narrative. I may add that I clairvoyantly saw many of the scenes and incidents in the narrative whilst they were being given.

From inquiries made, I am informed that the surrender of Llanthony Abbey to the King (Henry VIII.) was made in 1539, Richard Hempstead being then Abbot, so that the events here recorded must have taken place prior to that date. L. BILLINGSLEY.

I.

You have asked me several times to give you a few words about myself, and I will now do so. When I was nine years of age I was left an orphan and homeless. I had one aunt who wished to take me to her home, and keep me for the help I should be to her, but the priest led her to understand that I must have more schooling, and said he would take me back with him until I was old enough to leave the convent, but, alas! that time never came until I passed away. It is only fair to say that when I was old enough to be leaving school my friends came for me, but I had been taught to say that I did not want to leave the convent, and that I was quite happy and liked being there.

I had to work very hard from the time I was taken to the convent until I was about the age of sixteen, when a

Sister named Ruth came to me, and asked several questions about my dear parents who had both passed away, leaving me alone in the world. When I was asked if I had an uncle who went away when I was quite young, I said I could only remember a man giving me a penny, and saying that he was going away in a big ship and would bring me plenty of money. I was asked if I should like to see him. I said, "Of course, I should."

I had permission given me to see this uncle in the presence of Sister Ruth. He said that he knew me again, although I had grown very much since he went away. He assured me that he had come to take me away from the convent. He was rich, for he had made plenty of money; but almost directly that he began to talk about taking me away I was sent about my work, and my uncle was shown to the door. I was very much hurt at this treatment and grieved a good deal, and the next thing I knew I had to go to my father confessor to obtain absolution and forgiveness for my wickedness.

My uncle came again, and did his very best to get me out; but it was all to no purpose. I had an opportunity of giving my uncle a hint that I would write to him if he would come at a given time and make a signal, which he promised me he would do. On the day appointed I wrote to him, but had to be very careful in accomplishing my purpose. In a long letter I informed him how I was kept there against my will, and everything else I could think of.

According to promise, uncle came to receive my letter, and to my surprise he had one for myself. How all this was accomplished I can scarcely tell, but when I was in my quiet little room by myself I read my uncle's letter over and over again, thinking that I was dreaming. I sat down to think and collect my senses. You will not be surprised that I was upset when I tell you that from what my uncle stated in his letter I was a very wealthy young woman. I found that he had been abroad and had been very fortunate, and had acquired a great deal of money. He wished me to get away from the convent as soon as I possibly could, for he was having a home prepared for me, in order that he might fulfil the promise he had made to my dying father that he would do this as soon as possible. Could he have foreseen the mesh that he was entwining around me by telling me this he would have acted very differently, for in his letter he asked me to tell my Superior that he wished to have me home and that I wished to go, and that they must not attempt to keep me there. Who had I to speak to concerning all this? Whom could I trust?

Ah! no one, my dear friend, no one. What was I to do in these circumstances? Why, watch and wait for any opportunity that might come within my reach. At last, overcome by the day's labour and the excitement caused by this change in my prospects, I laid myself down and went to sleep. On awakening I found that the day was breaking, for I heard the birds singing sweetly in the trees outside my bedroom window. I felt compelled to read over my letter again and again, to convince myself of the reality of the good news. I felt so glad that I would have escaped at once if an opportunity had occurred, but, alas! I was like a caged bird, my door being fastened on the outside.

A new life had opened out before me. As I was thinking it all over and considering what to do, and how best to do it, the bell rang for rising, and ten minutes later rang again for leaving our rooms to begin the day's work. In the interval between the bells I hid my precious letter. I tried to act and appear the same as usual, but found it was impossible, for, when breakfast time came, all the refreshment I felt inclined to take was a cup of coffee, if it may be so called. I could not eat anything, and my refusal attracted my companions' attention. I was reported to my Superior. She came to me and asked if I was well. I answered that I was quite well, but felt a little gloomy. Then I was allowed to go on with my work as usual, but I found I was watched, so I made up my mind to be as cheerful as I possibly could. The dinner bell rang, but I had no more inclination for food than at the previous meal. I really could not help feeling so, for I was very sad. I was told that I looked so, too. After dinner I was sent to my room to have a little rest, and was then summoned to the presence of the Superior. Oh, dear! what she said to me was dreadful. I was told that I had allowed the devil to take hold of me and instil wicked thoughts of the outside world into my mind, and I was ordered to prepare to go to my father confessor and tell him all, so that I could be absolved and my mind made pure.

Now for the struggle. The time came only too quickly for me to go to confess. I thought within myself that it would be better for me to make a clean breast of it as soon as I could, and so get things over and settled as soon as possible. This I did to the father. And to my delight and astonishment it was accepted, and I was congratulated on my good fortune by all who were above me.

Of course I thought there was no more need to keep the letter hidden away, so I took it from its place of concealment that same evening. I was allowed several privileges that I had not had before. One of them was that I should have my tea with the Lady Superior. It was the custom of all in the convent to take tea late, as there was no supper allowed to any one. During my stay with her the Superior spoke to me so kindly that I really felt I could do anything for her. She requested me very kindly to let her see the letter, which I did. She read it, and after doing so she said that as it was of no more use to me she would destroy it for me. I said I should like to keep it a little longer, for my uncle's address was in it; but she assured me that she would take care of it for me, and when I wanted it I need only ask her and she would at once give it to me. I would much rather have kept it myself, for it was still dear to me, but I gave it up.

The time came for me to go to bed, and when I was alone and quiet in my little room I cried for joy, and prayed for help in my undertakings for the future. After being a little more reconciled, I began to prepare for bed. Hearing a noise in a corner of my room, and turning round quickly, to my surprise I saw that I was not alone. After gathering up courage to look again, I distinctly saw two forms standing in the corner in the dim light, and at first was very nervous. I looked again and again to make sure that I was not deceived. You will not be surprised when I tell you that those "forms" were my dear mother and father. They had come to help me, they said, for I had much to go through. They told me never to feel afraid of them, for they were still my own dear parents. They knew all that I had gone through, and had watched over me ever since they passed away.

I cannot tell you my feelings fully, but this I know, I felt much happier after seeing them, knowing that they were guarding me. I really could not say what the time was when I laid myself down, but no rest came to me, for in a very short time I found the day was breaking, and then I could not sleep. So with aching head and heavy eyes I arose, bathed my forehead, and tried to refresh myself a little for my day's work. I waited, and was expecting every moment to hear the bell ring. I waited, but waited in vain, for the bell never rang for me again.

(To be continued.)

ADVERSE THEORIES FOUND WANTING.

(Continued from page 290.)

They advise you not to look into it, because people who were before otherwise quite sane have looked into it and have gone off their heads. This is very simple. You look into it, you become convinced, and people say you have gone mad. You must not investigate, first, because it is unworthy of attention, and in the second place, because if you do, you might become convinced, and that would be a great calamity for you. People have gone mad with Spiritualism, I allow, but so they have with love, business, speculation, and religion. An unbalanced mind will go mad with anything.—*Rev. H. R. Haeveis.*

A psychic with natural propensity to evil traits may, while in the exercise of mediumship, develop those traits; but I know of no good person who has, through exercise of mediumship, been corrupted thereby. There may be such, but I do not recall them. In many cases mediumship has favourably developed character. Selden J. Finney was developed into a philosopher and moral reformer, and Cephas B. Lynde was developed into an able orator and scientific thinker through exercise of mediumship. A. J. Davis, Hudson Tuttle, and others were educated in philosophy and general knowledge by the use of their psychic powers.—*Wm. Ennette Coleman.*

We have no wish to reflect upon Rev. S. E. Keeble's veracity, but he thinks the testimony of A. R. Wallace untrustworthy, and to be received with caution, and as he makes but one statement respecting his own knowledge in the whole of his discourse, we propose to demand his evidence. Here is his assertion:—

The drain upon the nervous system in these experiments is tremendous, and may end in serious nervous or mental mischief. That has been the fate, to our knowledge, of many.

We shall not deny that serious nervous or mental mischief may follow excessive or foolish indulgence in these experiments. Every intelligent Spiritualist warns investigators (and mediums alike) against such an abuse of mediumship. But we respectfully ask Rev. S. E. Keeble for proof.

How "many" persons do you know who have incurred "serious nervous or mental mischief" as a result of their experiments in Spiritualism? Will you give their names and addresses, that independent inquiries may be made to substantiate your assertion? We wait your reply with interest.

Having tried the "fraud" theory and found it inadequate to cover the whole ground because of facts clearly not due to trickery, having referred to Mr. Pember's evil spirits and Mrs. Besant's Kama Rupas, and discovered that they let in "the spirits," Rev. Keeble reverts to his obscure causes and materialistic explanations.

The true explanation of Spiritualism where it is really mysterious is without doubt found in the mysteries of psychological science. Spiritualistic experiments are really ignorant and dangerous experiments in obscure mental phenomena.

What sort of an explanation of the mysterious is that which is found in "mysteries" and obscurity?

"The mysteries of psychological science" is the most unscientific and contradictory phrase we have read for many a day. Science is systematised knowledge. Mysteries cease to be mysterious when they are explained and their causes known. Until such knowledge has been acquired, the mysteries do not come within the scope of science—psychological or otherwise. Again, how can experiments be ignorant? Experimenters may be ignorant and may make "dangerous experiments," but how are the obscure causes of phenomena to be ascertained if no one ventures to experiment? How can science be served and established but by experimental research? Are not investigators into the "mysterious" and "obscure" always ignorant until they have acquired knowledge as the result of their experiments? Will Rev. Keeble kindly explain his "explanation" and tell us what it is he really does mean?

As a last resort, in his dire extremity he falls back upon the Psychological Research Society, the Nancy and Paris Schools of Hypnotism, and declares—

Their theories upon hypnotism, thought-reading, thought-transference or telepathy—the subliminal consciousness and multiple personality—with the facts which support them, seem to be sufficient to explain, or to promise to explain, all the mysteries of Spiritualism.

We congratulate Rev. Keeble upon his consistency! The credulity of the incredulous is amazing! Here is a man who endorses the Spiritualism of the Bible, but rejects the Spiritualism of to-day. Credulously accepts the unsupported statements of a book, but incredulously rejects the testimony of living witnesses, to discredit whom he casts about for every weapon, and quotes and apparently endorses unproved and unprovable Theosophical assertions, and "swallows holus bolus" (to use his own classical phrase) theories about subliminal consciousness and multiple personality, etc., on the authority of people belonging to "schools," and solely for the purpose of discrediting the testimony of those who declare they have tried and tested the phenomena and are satisfied that they provide evidences of eternal life.

Rev. S. E. Keeble is paid to proclaim the gospel of continued conscious existence for man; but he will neither go in himself nor (if he can prevent it) permit others to go in to the temple of knowledge of spirit intercourse.

He says: "The facts which support them [the theories about multiple personality] seem to be sufficient to explain or promise to explain all the mysteries of Spiritualism." Think of it, after all this talk about explanations, these so-called facts only "seem" and "promise to explain." Are you quite sure, Mr. Keeble, that "the facts support" the theories? may they not only "seem" to do so? Is it quite certain that you possess a multiple personality and a subliminal consciousness? May there not be "obscure causes" which will give another "explanation" to the facts which seem to support the theories of the hypnotisers? Is it not just possible that there may be spirits at work? Are you quite sure that spirits have nothing to do with the facts "not due to trickery," or the facts on which the hypnotisers rely? Are you quite sure of anything, or is your mind so chaotic in these dangerous and obscure realms of mystery that you are sure of nothing? Was it your subliminal self that delivered this sermon or your ordinary self? Are you a spirit or a Kama Rupa? Will you gravitate into the obscure region of Devachan, the mysterious region of Purgatory, or to a realm beyond the tomb from whence no soul returns, or will you drop out of existence? Are you quite sure that if you survive physical death you will have no desire to return to your friends? Are you sure that no spirits ever return to communicate with Spiritualists? Why yes. At last you are sure of something. Our ignorance is enlightened;

obscurity is illuminated; the mysteries disappear; and the promised and seeming explanation is forthcoming. Here it is. Spiritualists, read, and remember the oracle has spoken!

Spiritualists, so far from talking with spirits, are in reality talking, though quite unconsciously, with themselves, and, by relaxing the will and performing acts of self-decentralisation, are playing startling tricks with their own and each other's consciousness, and this they ignorantly attribute to departed spirits.

What wisdom and illumination! What scope for fun and frolic and foolery! It will be impossible to tell who's who, what's what, or where's where. Trickery! Why, if Spiritualists are talking with themselves unconsciously, peradventure Rev. S. E. Keeble is talking with himself unconsciously, and playing "startling tricks" with his own consciousness. Maybe departed spirits are jocularly fooling him to the top of his bent, and are the obscure causes of the mysterious utterances which he ignorantly attributes to his own unaided efforts. But such levity is unbecoming a Spiritualist, who can talk unconsciously with himself, and we will be serious. Our critic says: "Now, if this be so; why, he is not quite sure after all. 'If this be so [we breathe again], it is evident these experiments are better avoided by amateurs.'" No one had better experiment until they become adepts, professionals, and know all about it. How amateurs are to be "armed with the requisite knowledge," and thus avoid making "egregious blunders" without making experiments, and learning by experience, we know not—presumably in the same way that a boy learns to swim without going into the water. "They [the amateurs] may do themselves deadly damage," says the Rev. Keeble. Yes, one may get drowned if he goes into the water, and thus do himself dead—ahem! "deadly damage" we mean. Presumably, the Rev. S. E. Keeble is an "amateur," and has made an experiment in this discourse on Spiritualism and has gone beyond his depth. We should recommend him to avoid such experiments, "both in his own interest and in the interests of truth." He had better make himself thoroughly and practically acquainted with the facts, even if he runs some risks, before he again tackles a subject of which he is manifestly ignorant, and thus save himself from making so many egregious blunders, or else let it severely alone.

THE MYSTERIES OF RAVENSWOOD.

A PSYCHICAL ROMANCE.

By W. A. CARLILE.

CHAPTER III.

I STARTED at the doctor's words, for I had not thought of the police; but a man cannot fall off a cliff without some inquiry being made, and the news was public property by this time.

"What do you think they will say?" he continued.

"Well," I answered, "they will probably try to find out the cause of his fall, which, as far as I can see, will be more easily inquired about than discovered."

The doctor wheeled round in his chair and faced me. "Colonel Marston," said he, "this is a more serious matter than you suppose, and you must forgive me if I speak plainly. Sooner or later you are bound to know, and it is best for you to be prepared."

"I wish you would not speak in riddles, doctor; let me hear the worst at once." I said this very boldly, but felt an uneasy foreboding of what was coming.

"Well, you must not blame me. Remember, I have not created the situation, I am only explaining it. Also, I am not telling you what I think, but what others will think. You saw your niece on the cliff with your son. We know that he fell over. Your niece denies having been there at all. What conclusions will be drawn by those who do not know Miss Marston as you and I know her?"

I sat speechless, while I gazed with horror at my questioner. "What conclusions?" I faltered, "oh, doctor, they will say that—"

"Exactly so," he continued, as I stopped. "Suspicion of foul play will at once suggest itself to the luminaries of the law. Their experience has taught them to put the worst possible constructions upon people's actions, and why should they except Miss Marston from the general rule? They do not know her. The fairest reputations often cover the foulest hearts; and to tell you the truth, colonel, I see a great deal of trouble in store for you unless we can find a way of escape."

"But Clara!" I said; "the best and brightest of her sex. It is monstrous!"

"Just so, it is monstrous. Of course it might be met by the plea of insanity, but that is a dreadful alternative, and if established, would entail some very undesirable results. But now let us look at another alternative, which is about as bad as the other."

"I cannot be as bad," I groaned. "Let me hear it."

"It is this. You will give evidence to the effect that you saw your niece and your son together on the cliff. He was certainly there, but where are your witnesses to prove that she was there also, for she absolutely denies it. Suspicion may thus fall upon you instead of upon her. In that case the results will be as disastrous as in the other, for though you may be acquitted by the judgment of sensible men, yet you know as well as I that once a man has been suspected of any crime, a stigma attaches to him which even time itself can hardly efface."

"But the motive?" I queried, with a gleam of hope. "People do not commit crimes for no motive whatever."

"I need not go into that minutely at present. Ingenious brains are always able to invent motives where none exist, and some kind of motive will be invented, even if the theory of insanity, as in your case, should be found untenable."

"That will not do, doctor. I want you to suggest some conceivable motive, for what you cannot think of no other person can."

"I thank you for the compliment, and I may as well say that in your case I can see no motive, though perhaps I could find one if I tried, but as for Miss Clara, that is not so difficult. You remember you told me that Lord Seymour was paying his addresses to her, and that she refused him. People may say that she changed her mind. They may quote the old proverb about 'being off with the old love before you are on with the new,' and may hint that she found it more convenient to use the romantic method of a mysterious disappearance rather than the more commonplace one, vulgarly called 'jilting.'"

"Now, doctor," I said, "your improbabilities are too glaring, and you are reducing the whole case to an absurdity."

"Perhaps I am," he answered with a smile; "but you must admit I am a very good *advocatus diaboli*, and you must also admit that I have not spared you. I have now told you the worst, and so have cleared the air considerably."

"You have done both, but you certainly gave me a fright, though I see from your smile that you think you can extricate us from our difficulties. Perhaps you can't do so in a moment, but I want you to come and see me every day, so as to help me with your advice. But now about those detectives; what am I to do?"

"My dear sir, your best plan is to tell them everything. Be as open as the day, and lay your inmost thoughts before them; for the surest way to disarm an artful person is to be excessively frank with him. Tell them all that I have told you, including the attentions of Lord Seymour; but, of course, if an ordinary country bumpkin of a policeman turns up don't tell him anything at all. Let him find out all he can, and he will find out absolutely nothing. If, however, you should be visited by a man of another stamp, you must let him see that you are not afraid of the closest scrutiny. You may thus be able to turn his investigations into channels more profitable to you and to him."

As the doctor rose to go there was a knock at the door, and the footman presented himself. He was a head and shoulders taller than the little doctor. The latter, however, seemed in no way abashed at the glaring inequality in their stature. Perhaps he thought it was made up to him in some other way. The message was to the effect that not a trace could be found of Mr. Marston's body. His watch had, however, been picked up on the sands at the base of the cliff. The footman had brought it with him and handed it to me with all due ceremony, upon the silver salver which was used for letters and cards.

Many a dainty little missive had lain there before, and many a letter of good or of evil tidings had that salver brought to me; but nothing of such absorbing interest as this had it ever borne.

I could hardly refrain from stepping forward and seizing the watch, but I received it with an appearance of outward calm and dismissed the servant.

The watch did not seem much the worse for its fall,

except that the glass was broken, and it had stopped. I handed it to the doctor.

"Just so," he said, as he took it. "I see it stopped at ten minutes past twelve. That fixes the time of the accident."

"But how has it not been broken to pieces, doctor?"

"When torn from your son by the bush, on which you found the chain, the watch must have swung clear of the cliff. At noon, yesterday, the tide was in, and as the watch fell into the water it was not much injured. Then, as the tide receded, it was left on the sands, while the body must have been swept out to sea. In two or three days the body of your unfortunate son will probably be found, for by that time it will have risen to the surface."

Then, after a few more remarks, the doctor took his leave.

Next morning I had a visit from a police official in plain clothes, and on his card I read the words—

"SERGEANT STARLEIGH,
Scotland Yard."

I obeyed the doctor's instructions to the letter, and gave the sergeant all the information I could, but I was quite unable to find out what conclusions he had drawn from the account.

He was a big, burly man, and looked more like a country farmer than a detective; his face was round, his cheeks ruddy, and his complexion fair. His features were of the massive type, with heavy under-jaw, and broad brow. They told nothing of his profession, but sometimes his eyes betrayed him, for when he was interested, their steely blue would flash and shine in spite of him. Then the heavy lids would droop, the eyes be cast down, and, as if a curtain had fallen, his former stolid and impassive look would hide the real man behind.

Such was my detective, and though I anticipated only fresh misfortunes from his arrival, yet I could not help admitting that he seemed a man well fitted for his work. I felt instinctively that the work would be thoroughly well done, even if it meant destruction to me and mine.

Now, that the enquiry was being taken out of my hands, I seemed to have embarked on an unknown sea, where dark and hidden currents were bearing me on, but whitherward I knew not.

This had a quieting effect upon my nerves. When we know we are helpless amid hurrying events, we draw around us the fatalism of the Turk, and with bowed heads await the inevitable. Then we feel that we are nothing and Allah is everything.

It was arranged that the detective should sleep in my house, but he was to be regarded by all except myself and the doctor, as merely a chance visitor.

That matter being settled to his satisfaction, he left us early in the day to pursue his inquiries elsewhere.

Then the doctor came to see his patient, and reported that she was progressing as well as could be expected. She was in no immediate danger, and would soon, he hoped, be in her usual state of health.

After he had thus set my mind at rest, we talked over the other afflictions which threatened us. As, however, there had been no fresh light thrown upon our affairs since his last visit, we agreed that we could only await the further development of events with patience.

After he left me, the long day dragged heavily on. All of us are only too ready to contrast the bright side of other men's lot with the dark side of our own; and thus, while I would willingly have exchanged places with the humblest villager, I, on my part, was no doubt an object of envy to many others. Possibly they would gladly have accepted my position in life, even if they had known my troubles, for, with minds already hardened to adversity, they might scarcely have felt the afflictions that were piercing my soul.

Never did my little study look so desolate as on that summer afternoon, and its carefully collected treasures could not distract my thoughts. I looked up at the two Sikh swords which hung crossed above the mantelpiece in the shaded room, and for a moment I could hear once more the wild cry of battle sounding in my ears, and the thunder of the heavy guns. Each captured blade stood for a man's life, and they seemed to know it, as the reflections of the red window curtains swaying slowly with the breeze ran up and down their grey and shining surfaces as serpents of fire.

(To be continued.)

THE TWO WORLDS.

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EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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OUR BIBLE CLASS.

ARE SPIRITUALISTS NECROMANCERS?

REV. E. WHITE commenced his indictment of Spiritualism thus—

This law is delivered in the following terms: "THERE SHALL NOT BE FOUND WITH THEE A CONSULTER WITH A FAMILIAR SPIRIT, OR A NECROMANCER; FOR WHOSOEVER DOETH THESE THINGS IS AN ABOMINATION TO THE LORD THY GOD. And because of these abominations the Lord thy God doth drive out the nations from before thee (words which show that necromancy is a sin, in all nations, and in all ages)." "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto Me; unto Him shall ye hearken. And it shall come to pass that whosoever will not hearken unto my words which He shall speak in My name, I will require it of him."—Deut. xviii, 15-19. The death penalty against this offence of necromancy is delivered in Lev. xx, 27: "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them." Again, Lev. xix, 31: "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them. I am the Lord thy God." Again, Exodus xxii, 18: "Thou shalt not suffer a witch to live."

He defines *necromancer* to signify "a seeker to the dead," and characterises Modern Spiritualism as "voluntary attempts to 'intrude into the unseen world,' or to communicate with departed souls by the arts of the necromantic medium." The command quoted by Mr. White was given under exceptional circumstances, had reference to those to whom it was given, and to practices which were obnoxious to the individual who uttered it with the professed authority of the Lord their God. We do not know who their God was save that we are assured he was Jahveh—"the God of Abraham, Isaac, and Jacob." We are not informed of the nature of necromancy, and definitions differ. One authority declares it is derived from two Greek words, *nekros* (the dead) and *manthano* (to learn)—learning from the dead. Another explanation is that necromancy consisted of literally "learning from the dead" bodies of birds and animals, that it was the practice of divination by tearing the steaming vital organs from these "dead" creatures and professing to discover in their conditions auguries of future weal or woe. Spiritualists have no dealings with dead bodies, and decline to admit that the text quoted by Mr. White is in any way applicable to them. The very wording of the passage, "a consulter with a familiar spirit," is, says Professor Upham (not a Spiritualist),

"A SHOCKING PERVERSION"

of the Word of God for the purpose of flattering a frail and mortal sovereign." And as regards the word "witch," Mr. White knows that the original is more correctly translated by our word "sorcerer," for he uses that term in another place, and the meaning of the original word "*chassaph*" is given by Sir Walter Scott as "poisoner." But Spiritualists are not sorcerers, do not poison, or make compacts with the Devil. They enjoy a natural and rational intercourse with their friends who have emigrated to the spirit-life, and it is only bigotry and prejudice which will class the enlightened communion of to-day with the folly and criminality of thousands of years ago, between Spiritualism and which there is as great a difference as there is between a "dug-out" canoe and a "Cunarder."

As Mr. White makes the texts we have quoted the pretext for his condemnation we are compelled to follow his lead. The fact is, the accepted version of the Bible was translated to please King James, who entertained the most bigoted ideas on religion. In Rev. Williams' book, entitled "The Superstition of Witchcraft," we are told that "witchcraft was purposely confounded with heresy." That, too, is the real reason why Mr. White is so wroth—solely because of the anti-Christian or, as he regards them, heretical tendencies of Spiritualism. Williams, on page 175, declares—

King James says witches ought to be put to death according to the law of God, the civil and the imperial law, and the municipal law

of all Christian nations. Yea, to spare the life and not to strike whom God bids strike, and so severely, in so odious a treason against God, is not only unlawful, but doubtless as great a sin in the magistrate as was Saul's sparing Agag.

Rev. White quotes the "death penalty" against us, but why does he not carry it out? If the one command is operative, so also is the other. If we violate the "shalt not," Rev. White violates the "they shall stone them with stones."

On pages 375 and 376 of Chas. W. Upham's work on "Salem Witchcraft," we find the following significant statements:—

James published a work on the "Doctrine of Devils and Witchcraft" not long after he became king. It naturally followed that the subject became the topic of conversation in the royal saloons, and throughout the nation. It served as a medium for obsequious courtiers to flatter the monarch. Parliament, actuated by a desire to compliment the vain and superstitious king, enacted a new and much more severe statute against witchcraft in the very first year of his reign. It was under this law that so many persons in England and America lost their lives. The blood of hundreds of innocent persons was thus unrighteously shed. It was a fearful price which these servile lawgivers paid for the favour of their prince.

But this was not the only mischief brought about by courtly deference to the prejudices of King James. It was under his direction that our present translation of the Scriptures was made. To please his Royal Majesty, and to strengthen the arguments in his work on demonology, the word "witch" was used to represent expressions in the original Hebrew that conveyed an entirely different idea, and it was freely inserted in the headings of the chapters. A person having "a familiar spirit" was a favourite description of a witch in the king's book. The translators, forgetful of their high and solemn function, endeavoured to establish this definition by inserting it into their version. Accordingly, they introduced it in several places; in the 11th verse 18th ch. Deut, for instance, "A consulter with familiar spirits." There is no word in the Hebrew which corresponds with "familiar," and this is the important, the essential word in the definition. It conveys the idea of alliance, stated connection, confederacy, or compact, which is characteristic and distinctive of a witch. It was a shocking perversion of the Word of God for the purpose of flattering a frail and mortal sovereign! King James lived to see and acknowledge the error of his early opinions, and he would gladly have counteracted their bad effect, but it is easier to make laws and translations than it is to alter and amend them.

On page 402, Professor Upham says—

Several terms and expressions were employed to characterise persons supposed to be conversant with supernatural and magic art—such as diviner, enchanter, charmer, conjurer, necromancer, fortune-teller, soothsayer, augur, and sorcerer. These words are sometimes used as more or less synonymous, although, strictly speaking, they have meanings quite distinct. But none of them convey the idea attached to the name of witch. It was sometimes especially used to signify a female, while wizard was exclusively applied to a male. The distinction was not, however, often attempted to be made, the former title being prevailingly applied to either sex. A witch was regarded as a person who had made an actual, deliberate, formal compact with Satan, by which it was agreed that she should become his faithful subject, and do all in her power to aid him in his rebellion against God and his warfare against the gospel and church of Christ, and in consideration of such allegiance and service, Satan, on his part, agreed to exercise his supernatural powers in her favour, and communicate to her those powers, in a greater or less degree, as she proved herself an efficient and devoted supporter of his cause. Thus a witch was considered as a person who had transferred allegiance and worship from God to the Devil. . . .

(403) A witch was believed to have the power, through her compact with the Devil, of afflicting, distressing, and rendering whomsoever she would. She could cause them to pine away, throw them into the most frightful convulsions, choke, bruise, pierce, and craze them, subjecting them to every description of pain, disease, and torture, and even to death itself. . . .

(408) A witch was believed to have the power of operating upon her victims, at any distance, by the instrumentality of puppets. She would procure or make an object like a doll, or a figure of some animal; any little bunch of cloth or bundle of rags would answer the purpose. She would will the puppet to represent the person whom she proposed to torment or afflict, and then whatever she did to the puppet would be suffered by the party it represented at any distance, however remote. A pin stuck into the puppet would pierce the flesh of the person whom she wished to afflict, and produce the appropriate sensations of pain. So would a pinch, or a blow, or any kind of violence. . . .

(413) Witchcraft, in all ages and countries, was recognised as a reality just as much as any of the facts of nature, or incidents to which mankind is liable.

In "Art Magic," page 412, the author states—

It is in the manner of using the fiery soul spirit put into the witches' broth, the thrice-distilled dew of hatred with which the puppets are lubricated, the strong passion of supplication addressed to the spirits of evil that evil is wrought upon enemies.

From the foregoing extracts, which we contend truthfully represent the practices of the ancients denominated "necromancy" and "witchcraft," it will be seen that mesmerism, or as it is now called, hypnotism, comes much nearer as the modern equivalent than Spiritualism, and that it is a perversion of the meaning of the original by Mr. White to seek to make it apply to Spiritualism.

He says: "Apparitions of spiritual beings, coming uninvited by men, do not rank under the category of absolute prohibition against voluntary intrusions into the spirit world of created beings, delivered by the prophets, both of the

earlier and later revelations of the Most High God," and he admits that many such voluntary visitations of mortals "whether of the souls of the departed or of a rank above the human, have doubtless occurred in past times unless overwhelming testimony is to be rejected." He further declares—

Our present concern is exclusively with the Scripture doctrine on the sin of necromancy, and on the reality of the intercourse carried on between wicked spirits in the air—whether human or satanic—and sinful men actively attempting to profit, or amuse themselves, by such intrusions into the invisible.

Here we come upon the crux of the whole matter. To our thinking it is little short of wilful and wicked perversity on the part of Mr. White to continually ignore all the testimony to the good which Spiritualism has done, to the beneficial results which have followed in thousands of cases, and to the very serious and spiritually minded manner in which intelligent Spiritualists have engaged in the intercourse with their relatives in spirit life.

Mr. White claims to have read a barrow-load of books on Spiritualism; that being so, he must be aware that Spiritualists themselves condemn mere idle and frivolous practices and discountenance—aye, earnestly warn inquirers against entering upon Spiritualism as an amusement or for worldly gain. Spiritualists have continuously uttered protests against the unwise and dangerous practice of promiscuous seances, of indiscriminate and careless invitations to spirits to manifest their presence. It is over twenty years since we were warned by Mr. R. Cogman, while a member of his "developing circle," of the danger attending mediumship unless those who desired to become mediums were animated by pure motives and exercised care and discrimination. "Choose your company," said he; "do not open the door of your mind to any spirit who may be wandering about, any more than you would set the front door of your house wide open for any tramp to come in and help himself." But because there are dangers and difficulties attending the investigation of spirit phenomena and the development of mediumship, that is no reason why the

Pure at heart and sound in head,

should be deterred from enjoying their

Hour's communion with the dead.

Nor is it any justification for Rev. White's narrow and one-sided view of the subject.

(To be continued.)

SPIRIT IDENTITY.

THE CASE OF LIEUTENANT-GENERAL C— M—.

CONCLUSION.

By EDINA.

[For first and second parts see *The Two Worlds*, May 12th and 26th.]

I AM now in a position to deal in a concluding article with this case. Before doing so I premise that my daughter's spirit guardian, who designates himself to us as Professor Sandringham, has been associated with her mediumship since it began in the spring of 1890. This person when in earth life was a physician, and according to his statements to us was born in Kendal, Westmorland. He informs us he practised medicine both here and in Germany, and from what I can gather, must have been about forty-five years of age when he passed on. In a lengthy communication made by him about two years ago to a medical gentleman in this city on the subject of the use and abuse of hypnotics, he stated that "Sandringham" was not his real name when in earth life. His reasons for not disclosing this are unknown to us, but I conceive one of them to be his having only within a comparatively recent period passed over. Whatever these reasons may be, I can only say he has proved himself to be a very "real person" indeed—a veritable guide, counsellor, and friend to us all. His intercourse with the medium is frequent; his messages written automatically by her hand extend to many hundreds of pages, and in all of these the script is invariably the same. During the past three years the medium has seen and conversed with him almost daily, and her powers are entirely under his direction and supervision. We have obtained a spirit photograph of him through the agency of Mr. Duguid, of Glasgow; and in short, "my professor," as our daughter calls him, is to us a very familiar personage, albeit he is now "behind the veil."

On my discovery that Mrs. C— M— was still alive, and not, as represented in the communication which was signed H— D— M—, buried with her husband in the Grange Cemetery, I desired our daughter to communicate these facts to Professor Sandringham in order that he might interrogate Lieutenant-General C— M— (if perchance he could find him in the spheres) as to what he knew about the communication purporting to be from his wife, and if he could discover the person who had controlled the medium to write it. She did so, and the professor promised to make the necessary inquiries and report the result to her. This was in the middle of April, and about a fortnight thereafter we received a communication from Professor Sandringham, in which he stated that C— M— had informed him that he had no idea whatever on the subject; that the communication must have been made by some person unknown to him, and he added that his first wife is "here (i.e., on the other side), and the other is in Helensburgh."

I may here note that this statement regarding the second wife's residence at Helensburgh is quite correct, but as yet I have no proof of the existence of a first wife beyond the statements of the pseudo Mrs. C— M— and those now made to us by the guardian. In the communication received by us from Professor Sandringham he offered to reply to any queries that might be made to him on the case by the psychologist I had consulted about it, and an extract from whose letter was given in the last article (May 26th). I communicated his offer to this gentleman, who sent me eight queries to be submitted by my daughter to the control for his consideration. This was done, and on May 21st replies to these queries were automatically written. I now subjoin these queries and answers, which were as follows—

"Questions which occur to my mind as important on the C— M— case.

"(1) Does C— M— in spirit land (a discarnate) converse with the incarnate wife at Helensburgh?—*Ans.* No.

"(2) When C— M— wrote that his wife was present, but had not herself power to write (or words to that effect), did he mean that it was the discarnate wife who desired to write?—*Ans.* When C— M— wrote, his discarnate wife desired to write, but had no power.

"(3) Has Professor Sandringham seen and spoken to the discarnate wife?—*Ans.* Yes, spoken to her once, but before the said C— wrote.

"(4) Does Professor Sandringham know whether the incarnate wife at Helensburgh ever goes into trances, or if she ever visits her husband's tomb?—*Ans.* The incarnate Mrs. M— does not go into trances, as far as I can remember when I saw her; visits her husband's tomb generally when on a visit to this city.

"(5) Does Professor Sandringham think it is possible that the spirit body of the incarnate wife knew that her husband wrote through the medium, and that she desired also to write herself through the same medium?—*Ans.* The incarnate wife has no knowledge whatever of her husband's communication with this medium.

"(6) Does Professor Sandringham think that some spirit (either discarnate or incarnate) personated the incarnate wife?—*Ans.* Some other individual controlled the medium in place of his first wife who died; but am certain she will control again.

"(7) If Professor Sandringham thinks it a case of personation, what was the possible motive which induced this personation?—*Ans.* Mistakes all along.

"(8) Can Professor Sandringham find out if the discarnate wife still wishes to write through the medium, and if the discarnate wife is at all acquainted with the surviving wife?—*Ans.* Yes; but the living wife was never acquainted with the discarnate.

"I have answered all your questions you put to me, and have come to the conclusion that some one controlled Miss — (the medium) after C—'s message, and that person was solely in Mrs. M—'s place, now discarnate.

"Yours faithfully,

"P. I. SANDRINGHAM."

Your readers will observe that from the replies given to these eight queries submitted to the control it is clear that this has been a case of personation on the part of some female personage on the other side who is familiar with the life history of Lieutenant-General C— M—. Why this person did not choose to write in her own name and communicate her identity will, I am afraid, remain an unsolved mystery. From the reply received to the sixth query

LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD, S.E.—A good address from one of Mr. Long's controls on "How it fared with the Christian on awaking in the spirit world." By their dense ignorance and superstition they have been brought up practically dead in the spirit, and their disappointment at not going to heaven to meet Jesus was such that they would not even accept the spiritual teaching there, and how they were debarred from making progress even in the life beyond. I have heard spirits who controlled people say what a curse so much false teaching was for them here and hereafter.—V. P.

FOREST HILL, 23, Devonshire Road.—Thursday: A very successful evening with the guides of Mrs. Bliss. Sunday: Mr. Munns gave a very interesting address on "How he first became a Spiritualist," much enjoyed by all.—J. B.

MARYLEBONE, 86, High Street.—Evening: Miss Rowan Vincent handled her subject, "What must I do to be saved?" in that able and lucid manner for which she is so justly appreciated, her remarks repeatedly bringing forth hearty cheers. Even to those who could not agree with the lecturer upon some of the points, her clearly defined statements and forcible arguments evidently left their impression, as evinced from questions that were asked at the close.—L. H.

WALTHAMSTOW, Hoe Street.—Attendance at our sittings during the hot weather has somewhat decreased, but a kindly interest was manifested by the few who listened to the controls of Mr. Brailey on "The Truth about Spiritualism." A poem entitled "Gone before," was given by one of the controls in memory to our departed friend, Clairvoyance.—Cor.

ANNUAL OUTING TO EPPING FOREST.—The most harmonious meeting for many years was held on Sunday last. The brightness that made all Nature glitter was the sentient soul of song which touched the hearts of Spiritualists who had come to seek expression of "Unity" among us. After a very enjoyable tea, at which interchange of thought was pleasing, the chairman (Mr. A. M. Rodger) opened the evening meeting, and proposed that the speeches should tend to create harmony and good feeling, and not be long and wearisome. The veteran, W. Wallace, followed with words of welcome: "It is," he said, "37 years since the first tea-meeting in London was held," and he knew but two or three of the promoters (with himself) of that meeting, who were "still in the body," but yet, "they were not gone altogether." He spoke of times when holding converse with them, seeking their aid to know more of spirit-life. Mr. Brunker spoke to the happiness he gains from the knowledge of Spiritualism, how it enjoined him to still live here a life of preparation for that to come. The tenour of life here was indeed made good by the knowledge. Mr. Jones urged us all to aspire for help from the spirit-world, and work together in unity for the upliftment of humanity, aiding one another in every possible way. Mr. Young was of opinion that prayer was efficacious, and should combine with all attempts at promulgation. He spoke some earnest words; and then Mr. King made some impressive remarks, urging that we could face all opponents, having knowledge in place of belief. However much ostracised, truth was on our side. Let us then, go forward with no uncertain step. Mr. Percy Smyth reiterated Thomas Paine's words: "There is a natural firmness in some minds which cannot be unlocked by trifles, but which, when unlocked, discovers a cabinet of fortitude." That fortitude was the Spiritualists', who, with fervent hearts came forth under the bright and glorious sky. Prayer should act as the motive power every moment; live a practical expression of the soul's sincere desire." Miss Young expressed some genuine thoughts prompted by those in the spirit. She urged us on, saying the time was not far distant when she hoped to work with us in the ranks as she had done in years gone by. Nor was left unrealized: "Pleasure comes by toil" (Ruskin) when this lady withdrew in favour of Mrs. Jones, who, under control of a high influence, impelled us to be strong in our ranks and cherish faith in one another; many words glowing with a love for truth were spoken, and found favour among all who listened. Mr. Battell spoke of the necessity for work, to be carried out by union, NOT FEDERATION! Mr. Walker impressed us to leave creeds severely alone, they being the cause of men breaking faith in one another. Mr. Veitch maintained that our religion should be as Nature herself, varied. As Spiritualists we should not seek to compel all to have our opinions, but allow all to go their own road. "Spiritualism," he said, "was going on much too quickly." In conclusion, Mr. Harris told of the enlightenment and comfort gained by our knowledge. All the addresses were short, pithy, and prevalent with originality. Retarding elements being absent, all felt the joy attained by such harmony, unparalleled in London of late years, and on the returning ramble another outing was unanimously arranged to Hampstead Heath, "Vale of Health," on Sunday, July 16th, of which full particulars will be made known by Mr. Rodger.—Percy Smyth.

311, CAMBERWELL NEW ROAD.—South London Spiritualists' seventh annual summer outing to Sevenoaks, on Monday, July 3, by train leaving Camberwell New Road Station at 9 a.m. All friends are requested to muster at the Society's head quarters at 8-30 a.m., prompt. Spiritual services and séances will be held. Séance at Camberwell on return at 8-30 p.m. Friends invited to attend. Tickets may be obtained from Mr. W. E. Long, 311, Camberwell New Road. Tickets: Adults (including tea) 2/6; Children 1/6.

MARYLEBONE, 86, High Street.—July 2: At 7, Annual Meeting. Mrs. Cole, Miss Vincent, Messrs. Everitt, Whitley, Veitch, White, etc., have been invited to speak. 9: At 7, Mr. J. J. Morse.

OPEN-AIR WORK.—Next Sunday afternoon, at Seven Sisters' Road, Tottenham, Messrs. Emms, Rodger, Battell, and other speakers. The presence and support of local friends requested.

I AM VERY PLEASED to see you have set aside a corner for London news. It shows the kindly place "Modern Babylon" has in your heart. May it prove effectual in cementing together the brotherhood of our glorious cause, in its endeavours to overcome the ignorance of ages by the light of the truths of immortality. I think the idea of a badge of some description, a long felt want; but let us have one, if possible, that when the cold weather comes will not be lost sight of beneath over-

coats and countless wrappings, though if that cannot be done, you may append my name for one of those brought forward, or decided upon.—W. R. Brailey.

MR. VEITCH will lecture at the Mansfield House University Settlement, on Sunday, July 16th, at eight p.m. Subject: "Spiritualism and Christianity." Any friends who can take part in the discussion which follows, will be welcome. Mr. H. Boddington, of 25, High Street, Peckham, or Mr. Weedemeyer, of 2, Bradley Street, Canning Town, will be glad to receive post-paid parcels of Spiritual literature for distribution.

BENEFITS CONFERRED AND RECEIVED.—A correspondent takes this wise and thoughtful view of Federation. "We have forwarded our mite to the Federation. The question of 'benefit' to our society has been asked. My explanation is—we help a cause (the centre) which I see is needed, and although we cannot send a delegate, our spirits are progressive and sympathetic to the good results that must accrue by unity, and if our North brothers come to London and can give us an hour on a Sunday, we shall be pleased with their assistance. You are a go-ahead lot up North—London all in the rear. How long is this to be? I have a great difficulty to fill our platform; speakers are limited and their work great. I am hoping that the talent may be unearthed and brought to use. When they come out from the drawing-room and proclaim the truth, then we shall go on better. But as I hope and say, God speed to you up north.—Yours truly, J. RAINBOW."

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the first post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

ASHTON.—Miss McCreadie's control gave an address in the afternoon, and in the evening she gave a reading from Peebles' "Seers of the ages." Clairvoyance and psychometry afternoon and evening.

ATTECLIFFE.—21: Mr. Inman's guides answered questions and gave medical psychometry to an appreciative audience. 25: Grand day with Mr. W. Fielding's guides, who surprised all by the manner in which the Bible was expounded. Clairvoyant delineations vivid and startling, so truly were they depicted, causing wonder and amazement to a large and appreciative audience.

BACUP.—Mrs. Rennie gave her experience, and in the evening she gave a funeral address over Amelia Ingham, age 30, a good and faithful worker in the cause. About 200 persons were at the grave side, when Mr. George Smith (in the absence of Mr. Johnson) delivered an impressive address. Mrs. Rennie spoke on "Death, where is thy victory—Grave, where is thy sting?" with telling effect. Clairvoyance excellent.

BLACKBURN, Freckleton Street.—Mr. Morse lectured on "Educational Spiritualism, what is its purpose?" and "Imprisoned Spirits." Giving a very lucid and telling exposition, in a manner within the capacity of the most ordinary understanding, of the state in which these spirits find themselves, and particularly showing the outcome of selfishness—a lesson that should be taken to heart.—J. Taylor.

BLACKBURN, Northgate.—Mr. G. Edwards gave trance addresses on "The Benefits of Spiritualism" and "What is Spiritualism?" followed by impromptu poems. Miss Lily Pickup gave clairvoyant descriptions at each service, mostly correct, in many instances giving the name. It is over eighteen months since Mr. Edwards last spoke, and now that he has commenced again we hope he will continue to do so, as we have a good field for labour, but workers are few. Saturday, a potato pie supper; about 80 people attended to enjoy the good things, and the evening was spent in dancing, games, and singing. The committee tender their best thanks to all those members and friends who helped to make it a success.—C. H.

BLACKPOOL.—Mrs. France spoke well on "Spiritualism: Is it a Fact?" and "Spiritualism as a Religion." Clairvoyance after each address. Mrs. Gregg presided at the evening meeting, and gave a good short address.

BRADFORD, Boynton Street.—Mr. J. Metcalf's guides gave addresses on "Spirit Knowledge in the Spirit World" and "Possibility of the Spirit and Mediumship," and gave clairvoyant delineations of character very successfully. We can recommend him to others.—W.C.

BRADFORD, Harker Street.—The tea of the 17th was a success, Mr. Armitage giving names to six children after.—S. A. P.

BRADFORD, 448, Manchester Road.—Mrs. Hunt gave able addresses from the lesson read by the chairman, and "Let us be up and doing." Very good clairvoyance.

BURNLEY, Guy Street.—Mrs. Best gave some striking clairvoyance to a very good audience, and they left well satisfied.

BURNLEY, Hammerton Street.—Mr. Hepworth, speaker. Afternoon subject, "Take courage." Evening, "Where are our loved ones?" special reference being made to our late Brother Harwood. Clairvoyance all recognised.—W. M.

BURNLEY, Hull Street.—Mr. Lomax gave a very interesting address on "Inspiration," and "What are these that are crowned in glory and bedecked in white apparel?" Clairvoyance.—I. G.

BURNLEY, 102, Padiham Road.—Mrs. Singleton's guides gave short addresses in a plain, straightforward manner, on "Speak gently" and "O death, where is thy sting?" Listened to, with rapt attention, by fair audiences. Many strangers. Clairvoyance at close.

BURNLEY, Robinson Street.—Miss Craven's guides gave brief addresses on "The day of peace has dawned," and "Where are the dead?" Successful psychometry at both services. Audiences moderate.

BURY.—Mr. Davis's guides gave good addresses, "Why do spirits return?" and "Do Spiritualists recognise a God?" Successful clairvoyance and psychometry.—A. N.

CARDIFF.—25: Mr. E. Adams made appropriate reference to the loss of H.M.S. "Victoria" and 420 lives, and followed with an address upon "The Government of God."—E. A.

DEWSBURY.—Pleasant day with Mrs. Crossley's controls. Appropriate addresses, instilling into the minds of her hearers the duty they have to perform during their earth career if they wish to obtain a bright hereafter. She gave some very impressive clairvoyant descriptions, causing tears to trickle down many cheeks; mostly recognised.

FELLING. Hall of Progress.—4: Mr. G. Forrester, on "Salvation," gave some sublime thoughts. 11: Mr. R. Penman spoke for the first time in public on the "Creation of the world and the supposed origin of man," and gave great satisfaction. I hope he will go on. 18: Mr. J. Wilkinson, on "Dreams and their results," dealt very scientifically with the subject, and related his own experience, to our great satisfaction. 25: "The other world and its people" was dealt with by Mr. J. T. McKellar in a masterly style, and highly applauded.

FOLESHILL.—Having no medium, Mr. Wilkinson read and made a few remarks on "Mrs. Keeves-Record's Mediumship," and Mr. Lloyd read from the *Medium*. When the friends of Folehill visited Caton, a village a few miles from Folehill, on Whit Monday, May 22nd, a good test was given through the mediumship of Mrs. Barr. A guide of hers spoke very earnestly to Mr. and Mrs. Luckman, telling them their son, who had left home for America, was doing very well, and they would get a letter from him in a fortnight, telling all the friends what was said at the parting with the son by the father and mother, which brought tears into the eyes of many. Fourteen days later the letter came, just as the spirits had said. The letter confirmed what had been stated. Mrs. Barr had never been to the village before, and did not know that Mr. and Mrs. Luckman had a son.—O. W.

HALIFAX.—A moderate audience on Monday to hear Mrs. Hindle, who is improving every time she occupies the platform. Sunday: A glorious day with Mrs. Wallis, who spoke before good audiences on "Reasons for the faith we hold, and the knowledge we have," and "The spiritual outlook," listened to throughout with rapt attention. To use Mr. Neil, the chairman's words, the subjects were dealt with in a most masterly manner, and must make a lasting impression on those present.

HOLLINWOOD.—20: Miss Cotterill spoke on "Shall we know each other there?" and gave good clairvoyance. Also her friend Miss Walker, who is controlled by her little brother; very much enjoyed. Mr. Sutcliffe gave addresses, "Light, more light," "What is spiritualism and what it is not." Both treated in a masterly manner, showing us how our cause is misrepresented. Psychometry and clairvoyance very good.

HUDDERSFIELD. Brook Street.—Good audiences to-day, when Miss Wheeldon's inspirers treated us to excellent addresses, well delivered, concluding in the afternoon with a beautiful impromptu poem upon "Benevolence."—J. B.

LANCASTER.—June 18: The Lyceum children gave golden-chain recitations, musical readings, etc., exceedingly well, and great credit is due to Mr. Ball, conductor, and the leaders. June 25: Mr. R. A. Brown's guides gave a grand treat at both services. Subjects: "Practical Spiritualism," and "Human Redemption from a Spiritual Standpoint," listened to by a very attentive audience. The Lyceum annual summer outing on Saturday afternoon, July 8, at Heysham Strawberry Gardens. All friends visiting Morecambe will be made welcome.—J. D.

LEEDS. Psychological Hall.—18: Miss Patefield, on "If a man die shall he live again?" and "Do spirits return, and if so, what is their mission?" to small attentive audiences. Clairvoyance, detailed in a clear and comprehensive manner. 25: Mr. Johnson on "Spiritualism a Revelation, a Comfort, and a Religion," and questions from the audiences, with which our friend dealt in his usual clear forcible manner.—D. W.

LEEDS.—June 23: Mrs. Craven's reception. An interesting and instructive evening. Among the subjects discussed were some of the phases of clairvoyance, and true and false communications through the table and mediums.—Cor.

LEICESTER. Town Hall Square.—Our annual outing to Garendon Park, Longcliffe. 36 friends went by brakes, in delightful weather. Loughborough friends joined us during the afternoon. We had a friend from Nottingham Masonic Hall Spiritualist Society. After luncheon, in picnic style, Mr. Smith and party entertained us with a few glees and solos, and then we all rambled about and met at the top of the rock, and enjoyed the beautiful scenery. Here again we were entertained by Mr. Smith and party, and Mrs. Wightman went under control and gave a short address. After partaking of tea, we had an open-air service, when Mr. Saulsbury, of Loughborough, chairman, gave a short account of his experience of Spiritualism. Miss Spiers' guides gave a few short addresses at intervals. We spent a most enjoyable day. Our old friend, Mr. Bent, was able to go with us, but not in our rambles. Every convenience and accommodation was made for him, both in going and coming back; it quite lifted him up to be amongst us once again.—R. W.

LONDON.—Mr. Lewellen lectured on "The Samaritan Woman and the Nazarene at the Well," to a good and attentive audience. Since the successes which attended Mr. G. Smith's last visit, we have arranged for him to stay as resident medium; and are happy to say that now London is full of anxious enquirers, we expect to have some first-class times. Mr. Smith will commence his labours immediately after the Conference.

MANCHESTER. Ardwick. Tipping Street.—Excellent lectures by the controls of Miss Walker. Subjects chosen: "Thy will be done," and "The cause and cure of crime, poverty, and disease. Good clairvoyance."—R. W. L.

MANCHESTER. Collyhurst Road.—Miss Thwaite spoke to fair audiences. Clairvoyant descriptions, recognised in many cases.—A. H.

MANCHESTER. Openshaw. Granville Hall.—Usual morning circle well attended. Should be glad to see more friends. Evening: Mrs. Pearson's guides gave an earnest and touching address on "Cherish faith in one another," very attentively followed. Mr. Pearson gave very fair psychometry. Mr. Moscrop explained the conditions of holding a circle next Sunday, being our anniversary of the Openshaw Society. Mr. R. A. Brown will be with us morning and evening. Speakers willing to come for expenses only correspond with Thomas H. Lewis, 540, Gorton Lane, Gorton.

MANCHESTER. Pendleton. Cobden Street.—Mr. A. Green's guides on "The evidence of spirit life." To-day you are living in spirit life, the world is full of glorious possibilities if you will only grasp them. The best way to inherit salvation is to be up and doing. There is no death, for life is eternal. Evening: "The ministry of angels." Our mission to-night is to tell you that you can be angels if you begin at once. Heaven is shadowed forth here, the kingdom of heaven is within you. When men put away selfishness the world will be better, for they will have woven golden threads in the loom of immortality. Hell means

discord, malice, selfishness, and all evil things. She had the pleasant duty of naming three children. Clairvoyance very successful after each lecture.—H. I.

MIDDLESBROUGH. Spiritual Hall.—18 and 25: Mrs. J. A. Stansfield. Good audiences. Hall crowded on Sunday evenings. Lectures attractive. Clairvoyance exceptionally good.—W. Innes.

NEWCASTLE-ON-TYNE.—Mrs. Yeeles gave short addresses, followed by very successful clairvoyant descriptions of spirit friends, and gave every satisfaction.—R. E.

NELSON. Bradley Fold.—A splendid day here with Mrs. Foran, who gave some excellent clairvoyance, giving full names in some instances, to good and well pleased audiences.—D. H. B.

NEWCASTLE-ON-TYNE.—"Spirit Guided." At our outdoor meeting on Quay Side, on Sunday, an agreeable surprise awaited us. Our persevering opponent, for the last few weeks, suddenly introduces a convenient portable substantial platform, of his own make, elevating us two feet from the ground and affording seats for six persons. A most opportune present, from which we spoke with good effect. Query, why did he do it? There is a Bible text about, "When a man's ways please the Lord he maketh even his enemies to be at peace with him."—B. H.

NEWPORT. (Mon.) Spiritual Institute.—An address by Mr. Wayland's guides. "No hope—creedal torture in the death chamber—a protest."

NEWPORT. (Mon.) Old Albert Hall.—Mr. F. T. Hodson's guides spoke on "The Gospel of Humanity," and gave great satisfaction. Clairvoyance.—W. H. Jones.

NORTHAMPTON.—Mr. Swinfield visited us again, and was very successful with his clairvoyance. Very fair meetings. I am pleased to announce that Mr. G. Dicken has been elected president of our society. He has been a good help to the cause in the past, and we hope he may have health and strength to lead us on for many years.

NOTTINGHAM. Masonic Hall.—Very good address in the morning from Mr. Wallis; and at night seven written questions were dealt with in a most instructive and interesting manner. Large audience at night. Mr. Wallis sang a solo in his usual pleasing style, and was ably accompanied by Mr. Stevens, who is, in fact, becoming an accomplished organist. He has the honour of representing us at the coming Conference.—J. F. H.

OLDHAM. Bartlam Place.—Sunday, Mr. B. Plant gave clairvoyance and addresses to fair audiences. Half-yearly election of officers as follows: President, Mr. J. Britland; vice-presidents, Mr. Collins, Mr. Layfield, and Mesdames Asquith and Wilkinson; secretaries: corresponding, Mr. C. Shaw; financial, Mr. T. M. Barker; rep., Miss Saxon; treasurer, Mr. Hill. Elected for Lyceum: Conductor, Miss Wainwright; assistants, Miss Halkyard, Mr. Lawton, and Mr. Wheeler; Lyceum organist, Miss Collins; teachers, Misses Saxon, Butterworth, Collins, and Staley, and Messrs. Wheeler, Collins, Shaw, and Lawton. Balance-sheet audited and found correct. The ex-officers retired without a vote of thanks. A number of ladies and gentlemen were elected as guarantees to attend the committee meetings.—V. Tuke.

OLDHAM. Temple. P.S.A.—Good audience. Miss C. Browne sang two songs which were well rendered. Mr. C. Walton delighted his hearers by the efficient style in which he gave "The Holy City." The Oldham United Railway Brass Band did good service. Mr. Rowcroft referred to the incorrect statements made of late by the Bishop of Manchester respecting Sunday P.S.A., and spoke at 6-30 on "The teachings of Spiritualism."

PLYMOUTH.—Morning prayer by Mrs. Lethbridge. Mr. Lethbridge read "A Transition from Death to Life." Addresses by Messrs. Lethbridge and Pearce. Prayer by Mrs. Peile. Evening: Prayer by Mr. Lethbridge. Reading, "Consider the lilies of the field, how they grow," by Mrs. Peile. Address by Mr. Lethbridge. Prayer by Mr. Loomes.—J. W. C.

RAWENSTALL.—Excellent addresses from Mr. Tetlow. Fair audiences. Before the evening service Mr. Tetlow gave an address in the open air, setting forth the teachings of Spiritualism.

ROCHDALE. Penn Street.—Miss Jones spoke very well on "Lead us not into temptation, but deliver us from all evil," and "What is your faith?" Very good audiences.

ROYTON.—We had Mr. Williams, from Oldham, and Mr. Young, of Royton. Both of them gave capital psychometry. In the evening Miss Whiteley, of Rochdale (11 years of age), gave very good clairvoyance—a young and promising medium. July 9th, our Anniversary Services.—J. O.

SOUTH SHIELDS. 16, Cambridge Street.—June 19: Mr. Griffith's guides gave a short address, and clairvoyance, mostly recognised. Sunday, 24: Mr. Huggins (Felling) gave his experience in Spiritualism in a very able manner, and was warmly appreciated. After meeting as usual.—J. G.

SOUTH SHIELDS. Stevenson Street.—Mrs. Young's guides favoured us with a good address on "The life beyond the grave." Listened to with great attention. Her clairvoyance was excellent.—Cor. sec.

STOCKPORT.—Afternoon: Owing to slackness of attendance, we held a circle, and spent a pleasant and instructive hour. Evening: The guides of Mrs. Lamb gave splendid address on "Our gifts, and how to use them," listened to with interest.

TYNE DOCK.—Mr. Grice lectured on "Theosophy" to a fair audience, who listened attentively. This subject is seldom mentioned from our platforms, yet it should be occasionally, and if any good in it then we may be able to extract it. Our chairman, Mr. Wilkinson, also lectured on the necessity of gaining as much knowledge as possible, not only on Theosophy, but on all subjects that come before our notice. The quarter which has just closed shows us in a very satisfactory financial position.

WAKEFIELD. Baker's Yard.—Pleased to hear for the first time of Mr. J. T. Dawson giving "His experiences of Spiritualism," in a masterly manner, to a good audience. Successful psychometry.

WAKEFIELD. Barstow Square.—Mrs. Connell was with us. The rooms were filled, many could not get in; all were delighted. The speaker displayed much talent in dealing with subjects sent from the audience. We consider, intellectually, that it was one of the most profitable days we have had since the rooms were opened. Clairvoyance recognised in every instance where it was to be expected. Tea and entertainment, July 8. Tickets, 6d.

RECEIVED LATE.—Longton: Mr. Llewelyn gave an excellent discourse to an appreciative audience.—Birmingham, Oozella Street: Mr. Knibb's control gave lucid answers to written questions by the audience. Psychometric delineations markedly accurate.—Ossett: Mr. Todd gave very good addresses.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN. Freckleton Street.—The scholars were put through marching, calisthenics, and hand-drill in an efficient manner by the conductor, Mr. M. Brindle. Good attendance. 25: Mr. Tyrrell gave a very interesting lesson on "Phrenology." Well received, but poor attendance.

CARDIFF.—Attendance low. Harmony excellent. Discussions: Summer group, "Dreams;" Excelsior, "Spirit Teachings;" Shore, "Faith, Hope, and Love." We would be pleased if parents would send their children more regularly, as their non-attendance sadly interferes with our preparations for the anniversary.—E. J. C.

DREWSBURY.—Election of officers: Conductor, Mr. Kitson; assistant conductor, Miss M. E. Sands; guardians, Mr. T. Stamp and Miss M. E. Sands; assistant guardians, Miss Gledhill and Miss J. Sands; Liberty group, Mr. Kitson; Beacon group, Miss Sargent and Miss Day; Latent group, Miss Gledhill and Mr. Archer; treasurer, Mr. Archer; musical director and secretary, G. A. Barrett. Treasurer's report for last quarter shows a balance of 18s. 4½d. in hand.—G. A. B.

MANCHESTER. Ardwick. Tipping Street.—Session conducted by Mrs. Lister. Invocation by T. Jones. Usual programme. Recitations by Miss Fitton and F. Brown. Marching and calisthenics at the close. A committee meeting was held to arrange for a band of hope in connection with the Lyceum. Will friends and members who are interested kindly attend on Sunday morning, July 9? Committee meeting, 12 o'clock.—T. J.

MANCHESTER. Collyhurst Road.—Good attendance. Recitation by Richard Haggitt, Sarah Lawrance, and Walter Scott. Officers elected: Conductor, Mr. Parkinson; sub-conductor, Miss Cooling; secretary, Mr. Haggitt; treasurer, Mr. Horrocks; musical director, Mr. Tift; guardians of groups, Mr. McMurray; doorkeeper, Mr. Albert Whitehead. Group leaders: "Fountain," Miss Hearon; "Stream," Miss Ashworth, assisted by Miss Polly Stanistreet; "River," Mr. Linden; "Shore," Mr. Hearon; "Banner," Mr. Haggitt; chairman of discussion class, Mr. Crutchley; leaders of calisthenics, Mr. Hearon, assisted by Mr. Emmott. We never before saw such willingness on the part of members to accept office, which is very gratifying. Several members spoke on the progress made this last half year. Both in numbers and efficiency one stumbling block, shyness, is rapidly being removed. Confidence and force of character begin to reign instead.

SOVERBY BRIDGE.—Morning: Anniversary services, one of the best open sessions we have had. Every child and officer seemed to enter heartily into the spirit of the exercises, showing the chief characteristics of the Lyceum teachings beautifully—order, harmony, and kindly feeling towards each other. Miss Thorp seemed to catch the inspiration of the hour in her musical reading, and the sentiments were plainly, yet gracefully, expressed. Mr. Lees led the latter part of the session, and expressed his delight at the excellence of the marching and calisthenics so ably guided by Mr. C. Rowson, also his pleasure to hear that such truths as Miss Thorp had uttered were being taught. There was a high moral tone about the whole service, which would make an abiding impression on visitors as well as those taking part. Several recitals and solos were given. Mention was made of those who had crossed the border, but were not forgotten by us. The musical reading showed this. "Forward, press to conquer," by A. D. Wilson. Mr. Sutcliffe made a few remarks, pressing home the ever-ready advice to be temperate in all things—not live to eat, but eat to live, etc. Special hymns and anthems were exceedingly well rendered by the choir, under the efficient conductorship of the choirmaster, Mr. J. Foulds.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR JULY, 1893.

ACCRINGTON.—2, Mrs. Summersgill; 9, Miss Walker; 16, Mrs. Griffin; 23, Mrs. Wade; 30, Mrs. Russell.
BACUP.—2, Mrs. Hyde; 9, Mr. Postlethwaite; 16, Mrs. Stansfield; 23, Mr. George Smith; 30, Mrs. E. H. Britten, anniversary.
BELPER.—2, Lyceum Anniversary, speaker, Mrs. Stansfield; 9, Local; 16, Mr. W. Johnson; 23, Mr. W. Rowling; 30, Local.
BLACKPOOL.—9, Mr. G. F. Manning; 16, Mrs. Berry; 23, Mrs. Rennie. Mediums and speakers please communicate terms, etc., to William Haworth, 48, Belmont Avenue, Blackpool.
BRADFORD. Barker Street.—9, Mrs. Stretton; 16, Local; 23, Flower Service, Mr. and Mrs. Gomersall, and Mr. Bedford; 30, Mr. Bedford.
BRADFORD. Walton Street.—9, Mrs. Ramsden; 16, Mr. Collins; 23, Miss Patefield; 30, Mrs. Berry.
BURNLEY. Hamerton Street.—9, Mrs. J. M. Smith; 16, Mr. H. Bailey; 23, Mr. E. W. Wallis; 30, Mrs. E. Gregg.
BURNLEY. Robinson Street.—9, Madame Henry; 16, Open; 23, Mrs. Craven; 30, Mrs. J. A. Stansfield.
CHURWELL.—2, Mr. Fred Wood; 9, Mr. Joseph Wilson; 16, Mr. George Newton; 23, Mr. John Lund; 30, Mrs. W. Stansfield.
FELLING.—9, Mr. J. Graham; 16, Mr. Jos. Griffith; 23, Mr. W. Murray; 30, Mr. J. Rutherford.
HOLLINWOOD.—4, Mrs. Hyde; 11, Mrs. Rennie; 18, Miss Cotterill; 25, Miss Walker.
LANCASTER.—2, Mrs. Brooks; 9, Mr. Haigh; 15, Mr. Ball; 23, Mr. and Mrs. Hargreaves; 30, Mr. Stansfield.
LEEDS. 16, Castle Street.—2, Mrs. Whittingham; 9, Mrs. Levitt; 16, Mrs. Bentley; 23, Mr. Essam; 30, Mrs. Mason.
LEEDS. Psychological Hall.—9, Mrs. Gregg; 16, Mrs. Stansfield; 23, Mr. J. C. Macdonald; 30, Mrs. Beanland.
LIVERPOOL.—9, Mr. E. W. Wallis; 16, Mr. J. J. Morse; 23, Mrs. Wallis; 30, Mr. J. Swindlehurst.
ROCHDALE. Water Street.—9, Public circles; 16, Mr. J. W. Sutcliffe, 23, Miss Venables; 30, Miss Cotterill.
ROCHDALE. Penn Street.—9, Mrs. Berry; 16, Miss Cotterill; 23, Mrs. Brooks; 30, Mr. G. F. Manning, Floral Services.

ROYTON.—9, Anniversary, Miss Walker; 16, Mrs. Horrocks; 23, Mr. G. F. Manning; 30, Local.
STRATFORD. Workman's Hall, West Ham Lane, E.—9, Mr. J. A. Butcher; 16, Open; 23, Mr. Percy Smyth; 30, Open.
WHITWORTH.—9, Mrs. Warwick; 16, Mr. Price; 23, Mr. Buckley; 30, Mrs. Best. We have received notice to remove our meetings from Reform Club, after July 16, but shall endeavour to get another room so that the meetings may be continued. One room has already been refused us.—John Heyworth.
YEADON.—9, Mrs. Shulver; 16, Mr. and Mrs. Galley; 23, Mr. Metcalfe; 30, Mr. Hepworth, anniversary.

BLACKBURN. Freckleton Street.—July 9: The Lyceum's annual flower service. Mediums: Mrs. Stair, lecturer, and Miss L. Pickup, clairvoyant.

BRADFORD. Boynton Street.—Saturday, July 8: Meat tea at 5, and entertainment at 7, consisting of songs, recitations, and dialogues, &c. Tea and entertainment, 8d.; entertainment, 3d. Sunday, July 9, Flower Service. Speaker, Mrs. Ingham, 2-30 and 6 p.m.—W. C.

BRADFORD. Norton Gate.—July 16: Flower Services. Afternoon, Mrs. Mercer and Mrs. Wrightson. Evening, Mrs. Mercer and Mrs. Whitley. Friends, help us.—S. M.

HALIFAX.—Monday, July 3: At 7 p.m., half-yearly meeting of members, and election of officers and various committees. All members are earnestly requested to be present, as the plans and drawings for the new church will have to be dealt with.—F. A. M.

HALIFAX.—Will Speakers and Mediums please send terms for Monday evening services to Mr. F. A. Moore, 23, Colin Street!

HUDDERSFIELD. Brook Street.—Sunday, July 9th: Lyceum Anniversary Services at 2-30 and 6-30 p.m. Mrs. Green, speaker. Special hymns, solos, and recitations, by the Lyceumists. Tea provided for visitors at a small charge.

HUDDERSFIELD. 3A, Station Street.—Sunday, July 23, we propose holding open-air services at Bradley Gardens, about five minutes' walk from Bradley Station (L.N.W.), and twenty minutes from Mirfield Station (L. and Y.). Mr. R. A. Brown, speaker, of Manchester. Particulars next week.

LANCASHIRE LYCEUM DEMONSTRATION.—Next meeting of delegates at Spiritualist Hall, Wellington Road, Stockport, on Saturday, July 1, at 5 p.m. Meeting to commence immediately after tea. Delegates attending this meeting will oblige by sending their names to me on Wednesday, June 28, 1893.—J. B. Longstaff, hon. sec., 28, Caton Street, Moss Side, Manchester.

LEEDS.—Mrs. Craven's receptions every Friday evening at 8-30 prompt. Earnest enquirers into Spiritualism welcome.—4, Crimbles Place, Tomlinson Street, Camp Road.

LIVERPOOL SOCIETY is now open to receive applications for speakers for 1894. Will mediums and speakers please communicate with the secretary, Mr. N. R. Maguire, 16, Picton Road, Wavertree, on or before July 31, stating what dates they have vacant?

MEDIUMS having dates open for 1894, please send terms to D. Butterworth, Nelson Street, Accrington.

MRS. J. A. STANSFIELD's address until end of September will be 6, Baggot Street, Lytham Road, South Shore, Blackpool.

NEWCASTLE-ON-TYNE.—Mrs. Gregg, July 2 and 3. Short addresses and clairvoyance. 9, at 6-30, Mr. J. H. Lashbrooke.

NORTH EASTERN FEDERATION meeting will be held at North Shields, on July 9th, and not on the 2nd as planned. Commence 2-30 p.m. All speakers invited to attend. Tea provided.

OLDHAM.—The Bartlam Place Society tender their thanks to all friends who sent articles for their bazaar, which was postponed through the lockout, but will shortly be held. They hope to see many friends from other societies, and thank them one and all then.

OLDHAM. Spiritual Temple.—July 8: Public tea-party, entertainment, and dance. Mr. F. Hepworth, humorist. Tickets 8d. and 6d. Tea on table at 4-30. July 9: Our anniversary. Speaker, Mr. F. Hepworth. In the afternoon a musical service. The Moorside Mills Reed Band will play sacred selections.

RAVENSTALL.—July 2: 2-30, Mr. Palmer. 6-30, Service of Song, "Kitty and Joe." Several violinists have kindly volunteered to give their services.

REV. C. WARE will speak at Cardiff, on July 23 and 30.
ROCHDALE. Regent Hall.—July 1: Tea party, dramatic and miscellaneous entertainment. July 16: Service of song, "The Fireman's Daughter," will be rendered by an augmented choir in the afternoon only. Proceeds for the choir fund.

STOCKPORT.—Saturday, July 8: 5 p.m., Quarterly Tea Party and Entertainment. Tickets, adults 9d., small children, 4½d., larger children, up to 12 years, 6d. each.—T. E.

SHIPLEY. Meeting Room, Central Chambers, Westgate.—Opening tea, July 8.—Mr. Chas. Gomersall, sec., 30, Mountain Street, Windhill, Shipley.

TO SECRETARIES.—Owing to an entire change in business arrangements, Mr. Rooke has a number of Sundays vacant this year. Apply 165, Stockport Road, Levenshulme.

TYNE DOCK.—The social advertised for July 3rd is for the present postponed.—J. G.

WAKEFIELD. Baker's Yard.—July 1: Tea party at 5, and entertainment at 7-30. There will be a dialogue, entitled "Fashion and Famine," by a few of our members. Tickets 6d. and 4d. Mr. Joseph Armitage has promised to take the chair.—A. W.

WEST PELTON. Camp Meetings.—Sunday, July 2, at 10-30 and 2. At 6 p.m. in the Co-operative Hall, a great spiritual love feast. We shall have speakers from Sunderland, Newcastle, South Shields, South Hilton, and Bishop Auckland. Such men as John Rutherford, T. O. Todd, W. H. Robinson, James Clare, R. Grice, and —Forrester. The committee desire all friends to co-operate and make this one of the greatest demonstrations of Spiritualists in the north of England. We regret there is no train service here, but societies can get brakes and make a trip. As I do not know the addresses of the various society secretaries on the Tyne and Wear, our committee desire that they will communicate with me as to the number of friends who intend being present and we will provide refreshments at a small charge.—Joseph Beck, Haud-in-Hole, West Pelton, via Chester-le-Street, Durham.

PASSING EVENTS AND COMMENTS.

NEXT WEEK we shall present our readers with a full and detailed report of the proceedings at the Conference at Sowerby Bridge, which bids fair to be a most important gathering.

GRIMSBY.—Mr. J. Cordon, of 65, Ayscough Street, West Marsh Grimsby, desires to meet with Spiritualists, and proposes to form a circle. Who will join?

TO ENABLE new readers to peruse the whole account of Mrs. Keeves-Record's remarkable mediumistic experiences, recently published in these columns, we will send the seven copies of *The Two Worlds* containing the complete narrative, post free, for eightpence.

AFTER A MONTH'S HOLIDAY AND REST Mrs. Goldsbrough is, we are pleased to learn, fully restored to perfect health, and has resumed her labours for suffering humanity at 28, Great Russell Street, Bradford. We trust she will continue in good health, and have no doubt that she will be kept busy as heretofore.

NOTTINGHAM LYCEUM ANNIVERSARY POSTPONED.—Owing to the Belper friends withdrawing from the arrangements, the party in the Arboretum announced for July 3 *will not be held*. The anniversary service will take place on July 9, and the Lyceum treat probably on the Thursday following.—J. W. Burrell, 48, Gregory Boulevard.

THE *Newcastle Daily Chronicle* says: "Mr. W. H. Robinson suggests that Her Majesty the Queen might acknowledge the wedding gifts of all classes, for her grandson and his bride, by bestowing upon the nation a gift for the aged poor, such as would suffice to establish for them comfortable lodgings or other shelter in each of the great centres of population."

TO CORRESPONDENTS.—W. Walker, North Shields: Next week if possible. J. Taylor: We did not say we were *unable* to adduce reasons. Every case must be considered on its own merits. We neither know the persons nor the circumstances, and prefer to offer no opinion on the case. E. Rayner: Fourteen meetings only were held. A printer's error, by inserting a comma between Horton and Bradford has made two places of one. Horton is in Bradford. Wm. Sharpe: As soon as we can find room.

A CONTRADICTION.—A Mr. Wm. Pogson, of Armley, Leeds, writes to say that a friend of his addressed a letter of enquiry to Mr. A. J. Balfour respecting the paragraph we quoted from the *Launceston paper*, in which a writer affirmed that Mr. Balfour was deeply interested in Spiritualism. Mr. Balfour replies privately that there is no foundation in the rumour alluded to. But Mr. Balfour, we understand, is a hon. member of the Psychical Research Society, and is a gentleman of a philosophic turn of mind, who is much interested in psychical or spiritual investigations.

GRATIS to Spiritual workers, in or out of doors, on receipt of a halfpenny stamp, with address or addressed wrapper, I will send a blue-printed bill, size 14x18in., as under:—"Spiritualism meets the difficulties and strengthens the faith of the doubting, giving the *best* if not the *only* satisfactory evidence of immortality or life after death. Its phenomena being all based upon immutable principles of law, and its revelations being founded upon facts, tends to place true religion on the basis of science, and vitalise science with all that is true and practical in religion." Write at once to Bevan Harris, Newcastle-on-Tyne.

MR. W. H. ROBINSON, of Newcastle, writes: "I have had an important communication from Prince Albert and Princess Alice. They are anxious that Her Majesty should place a sum of not less than £2,000,000 in a great diffusive 'Homes Scheme,' for decayed, helpless, poor old men and women, and an extra million for endowment. Could I obtain an interview with the Queen, or the Prince of Wales, I could detail the items of this great scheme. As these amiable spirit-beings desire the same to be worked out, I feel sure the Queen is impressed in the same direction, so long as our Spiritualism exhibits itself on beneficent lines. The Rev. E. White's demoniac furies must be a very unimportant factor in universal economy; the Divine Providence is a far bigger potency than even this faddy conditional immortalist, or his 'demons.'"

THE APPALLING NAVAL CATASTROPHE.—Referring to the foundering of H.M.S. *Victoria*, and the sudden launching of over 400 souls from earth-life into spirit-life, Mr. E. Adams, at Cardiff, on Sunday, said—"With the sympathy for the bereaved ones we, as Spiritualists, are fully in accord. Our heart-strings have been touched in common with the great throbbing heart of humanity the world over, and our inmost being has been stirred to its depths by the profoundly sad refrain they have yielded. Our sympathy goes out towards those whose hearts and homes to-day are desolate by loss of husband, father, brother, son, and other loved ones. We in truth *'weep with those who weep'*, and commiserate deeply with those to whom the lament of our late Poet Laureate will now have so significant an application—

'Break! break! break! on thy cold 'grey stones, oh, Sea!

And I would that my tongue could utter the thoughts that arise in me.

Oh, well for the fisherman's boy, that he shouts with his sister at play!

Oh, well for the sailor lad, that he sings in his boat on the bay!

And the stately ships go on to their haven under the hill;

But, oh, for the touch of a vanished hand, and the sound of a voice that is still.

Break! break! break! at the foot of thy crags, oh, Sea!

But the tender grace of a day that is dead, will never come back to me.'

Among the many vicissitudes of physical life, this is pre-eminently one of which Spiritualism can speak, and that with no uncertain sound. I content myself for the present by referring to the numerous cases recently recorded in *The Two Worlds* under the head of 'Spirit Identity,' in which, in a very lucid and exact manner, the continued existence of a large number of those who 'passed on' while gallantly fighting for home and fatherland on the field of battle, is completely and fully established. I refer to this matter here, because one cannot help profoundly feeling how much consolation might have been afforded to those who have been so suddenly and cruelly bereft of their loved ones—who are now, many of them doubtless, mourning as those who are 'without

hope.' Had the revelations of Spiritualism brought comfort and hope to but one sorrowing heart, there would be a ray of hope and comfort for all the rest of humankind. It has done this and much more, past gainsaying, and is doing so in all parts of the world to-day. The gradual 'dropping out of the ranks' which is going on around us every day creates but comparatively small impression upon the general multitude, and the oft-demonstrated consolations of Spiritualism receive in this sense but comparatively scant regard; but could the multitude be made to feel upon such an occasion as this what the revelations of Spiritualism would mean, how powerful an impetus would be given to the desire to know 'what fate awaits us when we die!' What a mitigation of woe, what a soothing of suffering, what an illumination of the blank darkness of despair, would there have been, if for the 420 lives sent on prematurely to spirit-life, together with their many sorrowing ones left behind, the living facts and practical consolations of Spiritualism had been realised."

A TESTIMONIAL.—Mr. A. F. Colborne, of Canterbury, writes: "I have just received a very striking and wonderful psychometric test from Mrs. J. M. Smith, of Highfield Terrace, Beeston Hill, Leeds. Her powers do not appear to be altogether confined to the physical plane. Upon sending a lock of hair I received a full description of personal appearance, characteristics, and incidents which have happened in my life during the last two years. Upon the spiritual plane her powers approach the marvellous. Two spirits were described to me so faithfully and exactly as to corroborate the same descriptions which I have verified through three different clairvoyants, who agree in all particulars. With others I have sat in person, but it is to me a matter of some astonishment to find Christian names, &c., of departed friends given from a lock of hair sent by an utter stranger through the post."

NOW READY, "The Rise and Progress of Modern Spiritualism," by James Robertson, post free, 6d. This pamphlet should be read by all inquirers into Spiritualism.

IN MEMORIAM.

BURNLEY. Hammerton Street.—We are sorry to state that Mr. R. Harwood, our treasurer, passed to spirit life on June 15, 1893, aged 58. Death, in the light of Modern Spiritualism, is robbed of its sting; the grave can claim no victory, it is but the door through which the spirit is borne—the glorious destiny of man—to die to earth, to be born to immortality. We mourn his loss, his presence, his counsel, his advice. Let us live as he has lived—true to ourselves and to our duty—that when the heavenly messenger shall arrive we, too, shall be prepared to give a gladsome parting adieu to earthly homes, and enter the abode of spirits with no regrets, but hopeful hearts. The funeral was conducted by Mr. Mason and Mr. Tetlow; Mr. Mason at the house, and Mr. Tetlow at the Cemetery, where there was a large gathering of Spiritualists.

WALTHAMSTOW. Hoe Street, 18, Clarendon Road.—It is with feelings of deep sorrow we record the transit of our brother, Mr. G. Simpkins, who passed to the higher life, on Saturday, June 24, in his 61st year. Though partly a believer in Spiritualism for many years, he was not convinced of its truth till a few months since at our circles. We shall miss his face, but we know our brother will be spiritually with us, and continue to manifest kindly interest in our work. During his brief illness he recognised loved ones who had passed before him, communing with them, and calling them by name, adding yet another tribute to the truth of spirit return. We intend holding a memorial service on Sunday, July 2nd, at 7-15 p.m. Friends kindly note.—Cor.

WALSALL Central Hall.—We had a special service to commemorate the passing on to the higher life of two of our friends, Joseph Hawkins, a scholar in our Lyceum, aged 14, who met his death by the falling of a gate on Saturday, 17th; and the daughter of our respected friends, Mr. and Mrs. Adderbery, Ada, who, for the past six months, has been painfully afflicted, and gradually faded away, but with the certain hope of coming again to give comfort and consolation to her bereaved friends, which she was able to do on Sunday evening, a few hours after her body had been deposited in mother earth. The service was conducted by our friend, Mrs. Groom; subject, "There is no death," very ably dealt with, and many clairvoyant descriptions were given, most of them were recognised. Some of our friends decorated the rostrum with flowers, ferns, and plants that lent a charm to the beautiful service. The flowers were afterwards sent to the Cottage Hospital. Our friend, Mrs. Brown, gave a solo, "The Beautiful Land on High," which was rendered with very pleasing effect, and much appreciated. Another account states that: Joseph Hawkins, aged 14 years, was killed by a gate falling on him. He had been a member of the Lyceum for six or seven years, and was much beloved by his fellow scholars who, to the number of 50, testified their affection by following his remains to their last resting place, carrying bouquets of flowers. Mr. Tibbitts, Lyceum conductor, superintended the ceremony, assisted by Mr. Aldridge, president of the society, in the presence of about 300 persons, and strangers were much impressed. Several wreaths of beautiful flowers were sent by friends. Saturday, June 24, our sister Ada Adderley's casket was consigned to mother earth, Mrs. Groom officiating and Mr. Aldridge assisting. About 500 people attended. The chapel at the cemetery being inadequate, many had to be content with standing outside and listening at the windows. After a hymn and invocation by Mrs. Groom, under influence, Mr. Aldridge read Corinthians, chap. xv., and another hymn was sung. At the grave side Mr. Aldridge read a poem, "I still live," listened to with rapt attention. Mrs. Groom was controlled, and loving sympathy and comfort was given to the bereaved ones. They were assured that their dear one still lived—they must not doubt God's goodness, but should thank God that she was a risen spirit ever ready to help them. The time would shortly come when she would be able to speak with them and give them loving counsel. Angels crowned her with flowers days ago. She was free from harm, her resurrection was now, death was but a change to the sunshine of the angel home. Our sister's body has been slowly wasting for some months, and, through all her illness, she exhibited a cheerfulness and resignation that was truly remarkable. As a friend said a few weeks back, "She has done more for Spiritualism in Walsall than any one else." The coffin was covered with beautiful wreaths sent by friends, and a particularly fine one from the Walsall Spiritualists' Society. The bearers, who were dressed in pure white, were Miss Bennett, the Misses Price (two), Misses Tibbitts, Burrows, and Barry. Mrs. Groom on Sunday evening, "There is no death."